

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XI.

PALESTINE.

JOURNAL OF REV. J. WOLF.

(Continued from page 451.)

Shiraz, Dec. 25, 1824.—I have given the word of God in Hebrew, that is, the Gospel, to the 11 Jews, whose names are written down; and to 10 other Mullahs, whose names my time does not allow me to write at present. I have distributed among them above 50 tracts. I gave to the following Mussulmans the word of God, viz. the Arabic Bible, Persian Testaments, Psalters, and tracts:—To His Excellency the Prime Minister of the Prince of Shiraz, Zachi Khan, &c. &c.*—and the gospel was preached to above 300 Mussulmans, and to a great number of Jews. I also gave away at Shiraz three Armenian Bibles to Armenians, and 100 Persian tracts to Persian Mussulman boys.

Dec. 26.—I went to-day through those streets of Shiraz, which were laid waste by the earthquake eight months ago: the words of Hafiz, the poet, came into my mind; he saith, "Beautiful Shiraz, whose situation has not its equal; God preserve this city from destruction!" His prayer has not been granted.

Mullah Mahomed Ali told me that the following doctors of Persia wrote an answer to Henry Martin's book:—Mirza Buzark Kagem Mekam, Prime Minister to Abbas Mirza; Haj Mullah Resa Hamadane, at Tabreez; Mirza Ibrahim Fasahe, at Shiraz; and Mullah Ali Noore, at Ispahan.

Jan. 1, 1825.—Several of the sect, called Ahl Dahre, who profess downright atheism, called on me; I gave them the Bible, in which they may read, "That the fool only saith in his heart there is no God." Mirza Baker is considered the cleverest among them.

Whilst the Turk sits for hours without speaking a word, smoking his pipe, and as Mr. McGhil saith, deeply reflecting and thinking upon nothing, the Persian is loquacious, and likes to reason. The Turk is a Sunné, i. e. a follower of Omar, Abubekr and Os-

* The other names follow, but it seems hardly necessary to insert them.

man; but he talks not about it, and gives no account to any one; and if I should dare to ask a Turk, "Why are you a Sunné?" his simple answer would be, "God is God, and Mahomed is the Prophet of God; and then he would pronounce a curse upon me and my father, my mother, my grandfather, my religion, and all the Christians, and perhaps cut off my head, and exclaim "Kalb!" "Dog!" but not so the Persian; the Persian's mind respecting religion is not settled; he waits not until he is asked, but he tells the stranger at once, that he professeth himself to be a Sheah, i. e. a follower of Ali, and that he curses Omar, Abubekr, and Osman; and he even asks the stranger whether he is not in the right: and then, without waiting for the answer, he gives his reason.

Martyros M'Kerditch David was so kind as to make me acquainted, not with a learned, but with an intelligent man of the Guebres.

I proposed to him the following questions:—

What is your name?

Guebre. Artishir

What is the meaning of Artishir?

Guebre. Flower and milk.

Your sect is called Guebre?

Guebre. We call ourselves Bedhin.

Why Bedhin?

Guebre. I don't know.

Why are you called Guebre?

Guebre. When the Mussulmans took Persia, our nation was tilling the ground with a cow, whence we got the name Goweroon, and then Guebre.

What is the meaning of the name Zarro-Tusht?

Guebre. When Zarro-Tusht began to preach, the magicians went to the king Gosh-Tasp, and told him that that man was a conjuror, and that no one ought to believe in him. The king said to Zarro-Tusht, I do not believe in you; when the king said this, two paws of the horses bowed down, and the two other paws entered their belly: this was the first miracle which Zarro-Tusht wrought.—And after that, Zarro-Tusht went to the king, and said, "I am the Prophet, and have shewn to you a miracle." The king called the ma-

gicians, and asked them what they thought of the miracle of Zarro-Tusht? The conjurors said, "this is not a miracle; if he performs another, we shall then believe in him;" and then they put into a pit seven things—viz. copper, steel, iron, lead, and three other materials, and melted the whole together with fire: and they told him to descend into this pit, and wash his body. Zarro-Tusht descended three times, and came up safely again. The conjurors tried to do the same, but they perished. And when Zarro-Tusht came forth, his splendor was like the splendor of gold, and the people said, "Zarr (Gold) Shust," he has been washed. Hence the name Zarro-Shust, or Zarro-Tusht. And then they said, "Beraham," we follow your way.

What kind of religion has he taught?

Guebre. He taught the way of truth and equity.

What is the meaning of Vesta Zand?

Guebre. The book of God, I think, but I do not know exactly.

Who created the world?

Guebre. Yezdoon Urmuzd, who is one God, but who has a thousand and one names.

What does Yezdoon signify?

Guebre. One; all things are from him.

Urmuzd?

Guebre. This is the first name of God, and it is the name of the first day of every month; for the first day of every month has the name of God, Urmuzd, and the rest of the days have the names of angels.

Do you worship any thing else besides God?

Guebre. We are praying to God, to him we give Daa, but to the thirty-three angels called Amshasafand, we direct ourselves for Shafea, (intercession.)

What is the meaning of Amshasafand?

Guebre. Angels, who are always around God, and every one of them is the patron of something, as Ardibehesht is the protector of fire; Khordar, the protector of water; Sappanda Ormez, the protector of trees; Wahman the protector of beasts.

Recite some form of your prayers.

He recited his prayers in his own language, and said, We pray this prayer three times; and after that they pray the prayer which Zerdasht prayed, when he went into the fire.

Do you worship the fire?

Guebre. We do not pour water into the fire, for the fire has an angel; and it preserved Zarro-Tusht unconsumed.

Do you pray to the fire?

Guebre. We perform Nemaz, not Daa to the fire.

In what position do you perform your prayer?

Guebre. During prayer we loose the girdle around our loins, and turn our face towards the rising of the sun, with the hand on our breast, and say our prayer. He shewed me the position.

Have you temples?

Guebre. Yes.

When does the fire burn in your temple?

Guebre. The flame is alway burning in our temple; we never extinguish the fire.

How do you prepare this fire?

Guebre. We take wood of aloes (Sandal) and prepare it thus: When we want to prepare the first fire, we go to the houses of every sect and demand fire, and purify the fire of other sects, and pray over it for several months, and then put it in the midst of the temple.

What kind of a book is Yasht?

Guebre. Yasht is such a book, that when a person prays in it, no bad smell proceeds from his body after his death.

Where did Zarro-Tusht receive the book?

Guebre. Zarro-Tusht received his book from the court of heaven.

Do they believe in a future life?

Guebre. When we die our soul goes to God; and after this is the resurrection: then the soul is returned to the body, and there is judgment. When we have walked the good way, we go to Behesht, called in Farsi, Beheshte-Gorasmund, the dwelling place near God, where the angels are; spirits of light, (Horiron) and there no destruction takes place; there they eat pure fruits, from which pure water proceeds from our hands and the whole body, and we drink from the desire and love of God. The bad men go to Dozakh for four days after death; he goes over a bridge: if he is a good man he goes to Paradise; if he is a bad man he falls down from that bridge into hell. For three days the soul daily returns to the body; in the morning, at noon, and at evening time, and punishes the body for its faults. The good men's bodies remain in the earth, and a time is coming when this world will go away, and another will be created; and thus God will do eighteen thousand times.

How do they marry?

Guebre. When a person intends to marry, he sends some old men to the father and relations of the girl, and requests the daughter in marriage; if the father consents, the old men give some fruits to the father; then when they wish to bring her to the house, the five old men go to her, and she knowing that they are coming, draws the veil over her face.—The five old men then tell her that such and such a person desires to marry her, and they ask, "Dost thou agree?" She replies "Yes;" after this the five old men go to the bride-

groom, where a Moobed waits for them, and they tell the Moobed, that the girl has given her consent; upon which the Moobed tells the bridegroom, that if he has a father he must pray for him, and that he must love the family and relations of his wife like his own family, &c. Whilst the Moobed is praying, the brother of the bridegroom holds an egg over the head of the bridegroom, and after the Moobed has finished his prayer, he breaks the egg in pieces. After three days the bridegroom goes to a river, and prays and pours milk into the water.

Have they any other prophets besides Zarro-Tusht?

Guebre. No.

Do they know Jesus?

Guebre. Christian philosophers came to us, and tried to prove to us that Jesus was God. Our Moobeds asked them in what place Christ prayed? They said in such and such a place. The Moobeds told them if he is God, why did he pray. The Christian philosophers knew no answer.

How many heavens are there?

Guebre. Seven heavens.

What do they believe Mahomed to have been?

Guebre. A bad man.

Do they make proselytes?

Guebre. In former times, not now.

How many Guebres are at Yazd?

Guebre. Five hundred houses; for 500 houses turned Mussulmans.

Holy spirit, thou true fire from heaven, kindle the altar of the Guebres, that they may cease to bring strange fire upon thine altar; that they may behold the bush which burned with fire, with fire divine, for the Lord is not in their fire! Christ, suffer the spark of thy fire to shine among these worshippers of strange fire! O Lord guide them all the night with the light of the true fire. Thy servant, Martin, O Lord, has kindled a fire in Persia, which shall never go out. Suffer now thy servant Wolff to kindle a fire in Persia which shall never go out!

BURMAN MISSION.

LETTER FROM REV. MR. WADE.

Written to a minister in Utica, N. Y.

Calcutta, July 26, 1826.

VERY DEAR SIR,—I have the pleasure of acknowledging the receipt of a letter from you, dated July 4, 1825, which I assure you gave me great pleasure in the perusal, and contained information on a great number of points which were not noticed in any of my other letters. It was received June 13, 1826, about one year after it was written; it probably did not arrive in Boston, in time to come by Br. Boardman.

It is a very important era in our Mission, as the war is now terminated. We expected the treaty of peace would have brought Rangoon into the permanent possession of the English, so that we could henceforth enjoy the protection of an enlightened government in the prosecution of our missionary labors in that place; this, however is not the case; and as this protection can be obtained by changing the place of our labors, and removing to some part of the Burman country which was conquered by the English, and which they now hold by treaty, it seems settled that we should do so. The spot on which our eyes are fixed, is about 70 miles from the mouth of Rangoon river, directly east, and is situated at the mouth of Martaban river. The English government intend this place for a large commercial town, and the capital of their late accessions to British India. We are the more willing to give up Rangoon for a station under the English government, as there is a prospect of a war between the Burmese and the Peguese, (the latter being tired of the Burman yoke, and thinking the present a favorable opportunity to shake it off,) in which case Rangoon would again become the seat of war. When we received the last letter from Dr. Judson, he was still in Rangoon, but intended to remove to the place above mentioned, (Amherstown) by the earliest opportunity; he advised Br. Boardman and myself to remain in Calcutta, till we heard from him again; we are now expecting letters from him daily. A number of the Burman christians had returned, and some others had been heard of.

No means which can be used for converting the Burmans to the knowledge of the truth can be successful, unless they are made so by the influences of the Divine Spirit on their hearts. The Holy Spirit can easily overcome all their scepticism, and their attachment to the religion of their fathers; enlighten the darkness of their minds, and give them love to a crucified Saviour; and God has promised his Spirit in answer to prayer; therefore, though the means which we use to bring them to the knowledge of the truth, seem inadequate in themselves to the end proposed, we do not doubt of full success sooner or later, so long as we know that the whole Christian world are daily praying for them and us.

In exhibiting divine truth to the heathen, no one method can be adopted, probably, which would suit all occasions, and all kind of persons. Sometimes a connected discourse is best; at others, familiar and mutual discussion; sometimes their system must be attacked, and its inconsistencies exposed; at others, we can best exhibit the simple doctrine of the

cross; and again we may draw a comparison between the religion of Christ and their own with some success; every method must be tried, that by all means we may win some.

The idea which has been carried from this country to America, that after a number of native preachers are raised up, the work of evangelizing the heathen may be left for them to accomplish, is quite unfounded, if we may be allowed to judge from the past experience which has been had on this subject, in the various missionary stations in this country. It may eventually be expedient, but a great many years must first elapse, that is, if we may be allowed to form our ideas of what will be, from what has already been.

What can we expect according to the common operation of grace, from a person just converted from the grossest idolatry, the most profound ignorance of every sentiment contained in the Gospel, and the very depths of every species of vice, most of which they have always been taught to look upon as virtuous, or at farthest entirely innocent? A person converted from idolatry, has to form an entirely new set of ideas on almost every point that can be named; and yet in most instances his progress must be slow for want of books and other means. Native teachers can be employed with great success, but then it must always be under the almost immediate inspection of a European Missionary. (I use the term European only in distinction from native.) This has been the method of sending out the native preachers, except in a very few instances where a European missionary was not to be had; and these exceptions have perhaps invariably provided the necessity of the general method.

It is a very interesting time in the Circular Road church of this city. This is the church of which the Rev. Mr. Lawson, now deceased was pastor. Since his death, I think about 16 have been added by baptism, 7 or 8 are coming forward immediately, and there is quite a number of others, some of whom have obtained hopes, and some are under deep impressions, and are inquiring to know what they shall do to be saved.

I have written to Dr. K. and Mr. C. by this opportunity, and must refer you to them for information on some points not noticed in your letter. Do continue to pray for us, and do not fail to write us very often. I wish to be remembered very affectionately to Mr. G. Mrs. G. and a multitude of other friends in and about Whitesborough. With kind regards to Mrs. W. I remain yours, very affectionately,

J. WADE.

N. Y. Baptist Reg.]

Vermont University.—The Rev. James Marsh was inaugurated as President of this Institution, November 28.

THE SPIRIT OF AN EVANGELIST.

The following extracts are taken from several manuscript letters of the Rev. George Whitefield, which a friend has placed in our hands. They were addressed to a correspondent in this city. The interests of the Church in Philadelphia, were always prominent in the prayers and anxious cares of this holy man.—*Philadelphian*.

CHARLESTOWN, Dec. 22d, 1747.

Dear —, I am glad to hear that you have received my last from Charlestown. Both yours with the things have come safe to hand. I desire to thank the God of the seas and the God of the dry land for this and all his mercies. My eyes are now waiting upon God for direction where to go in the spring. As yet I am not determined. When I am you shall hear. I am helped here in preaching, and left all things well at Bethesda and our new plantation. I trust next year we shall have a sufficiency for the support of the Orphan-house. I am sorry to hear it is yet such a dead time at Philadelphia. The language of my heart is, Lord Jesus revive thy work and refresh the hearts of thy dear children. We have had some sweet refreshings here.

LONDON, July 15th, 1748.

Dear —, I have but just time to acquaint you that by the providence of a good and gracious God, I arrived in England the third of this instant, reached London the day following, and have since had frequent opportunities of preaching to multitudes of poor sinners the unsearchable riches of Jesus. Thrice I have preached in a Church. The joy that thousands have shewn at my arrival is indeed almost inexpressible. Why me! Lord, why me! How I shall act, or how long I shall continue in my native country is uncertain. I shall look about me and wait upon God, and then I shall see what is his will concerning me.

LONDON, August 29th, 1750.

My dear Mr. —, I thank you for your kind letter, and thank God for Mr. S—, his safe arrival and the agreeable reception he has met with. I hope he will be succeeded at Philadelphia, and be blessed under your roof. Oh that I could hear that religion was revived amongst you! Oh that the time of my embarkation was come! But I fear it must yet be retarded some time longer. However I trust I shall be working for Christ, and then all will be well. He has lately been pleased to bless me in Scotland, and he continues to bless me here. Bless the Lord, O my soul.

THE HAPPY NEGRESS.

Some few years since a minister was preaching in the town of Plymouth, in Devonshire, when a written paper was given him to this effect:—"The thanksgivings of this congregation are desired to Almighty God, by the captain, passengers, and crew of the ———, West Indiaman, for their merciful escape from shipwreck during the late awful tempest."

The following day he went on board the vessel, accompanied by some pious friends from the shore, and, in conversation with the passengers, a lady thus expressed herself:—"Oh, sir, what an invaluable blessing must personal religion be!—never did I see it more exemplified than in my poor negress Ellen, during the dreadful storm. When,

sir, we were tossed to the heavens, and sunk again to the depths, and expecting every succeeding wave would break over the vessel and entomb us all, my mind was in a horrible state,—I was afraid to die,—I could not think of appearing before God, but in dread dismay. Ellen would come to me and say, with all possible composure, 'Never mind, missee,—look to Jesu Christ;—he gave—he rule de sea—he prepare to die.' And when, sir, we neared the shore, and were at a loss to know on what part of the coast we were, fearing every minute to be dashed to atoms on the rocks, my mind still in a most distracted state,—I feared to die,—I knew nothing of religion;—poor Ellen with the same composure as before, came to me and said, 'Don't be fear, missee, look to Jesu Christ,—he de rock; no shipwreck on dat rock; he save to de utmost:—don't be fear missee, look to Jesu Christ.' I determined, sir, I hope, in divine strength, that if ever we reached the shore in safety, I would seek to possess that religion which so supported the heart of a poor negress in the midst of such dreadful circumstances.

The minister wished to be introduced to this poor yet rich African. She was called to the cabin; but as he wished the conversation to be heard by the sailors, he desired her to go on deck, which she did.

Minister. Well, Ellen, I am glad to find that you know something of Jesus Christ.

Ellen. Jesu Christ, massa—oh, he very good to my soul;—Jesu Christ—oh, he very dear to me.

M. How long is it, Ellen, since you first knew the Saviour who is so precious to you?

E. Why, massa, some time ago, me hear messer Kitchen (a missionary) preach about de blessed Jesu. He say to we black people, de blessed Jesu come down from de good world;—he pity we poor sinners. We die, or he die;—he die dat we no die;—he suffer on de cross, he spill precious blood for we poor sinners. Me feel me sinner; me cry, me pray to Jesu, and he save me by precious blood. Oh, Jesu Christ very good,—he very dear to me.

M. And when did you see Mr. Kitchen last, Ellen?

E. Messer Kitchen, sir!—de fever take him; he lie bed: he call we black peoples his children; he say, Come round de bed my children; he den say, My children, I go to God, meet me before my God,—I go to God—meet me before my God; and den he fall asleep.

M. Oh then, Ellen, Mr. Kitchen is dead, is he?

E. Dead, sir; oh no, Messer Kitchen no die; he fall asleep, and he sleep till de trumpet of de Archangel wake him, and den he go up to God.—Yes, de trumpet of the Archangel wake him, and den he go up to God; messer Kitchen no die; he fall asleep.

Enviably Christianity! which enables the poor Africans to regard death as a sleep, from which the Archangel's trump will awake and summon to the eternal society and enjoyment of that precious Redeemer, whom, having not seen, we love.

INDIAN CIVILIZATION.

In the month of May last, Mr. M. A. Remley, tendered his services to Elias Boudinott, Agent of the Cherokee nation, then in Philadelphia, to

establish at Newtown, their contemplated seat of government, "a systematic workshop, in the cabinet and house joiner business," for the purpose of training their young men to the art of building houses, the making of furniture, and other arts of civilized life.

We have received from him a letter, dated Newtown, Nov. 18th, informing us of the safe arrival of himself and wife, on the 10th of the same month, after a long and fatiguing journey.—Newtown is twenty miles from Spring Place, in the midst of the wilderness, and Mr. R. after crossing the line of the nation, travelled three days before reaching his post. In all this time, he saw but three Indian huts, besides the taverns in which he lodged. Those who are seven or eight miles apart, are there considered *near* neighbors; and the distance of twenty miles often intervenes between the inhabitants.

The following extracts describe more particularly, the place of his residence, and inform us of his reception by the Council of the Nation, and the prospects before him.

The name *New-Town*, and seat of government of the nation, seems to carry with it abroad, the idea of a Town or City; but that can hardly be said to be a fact, as it respects this place. When the council is not in session, there are but two families in the place; there are several, however, living at the distance of a few miles.

"I would not wish to be understood, however, because I found things different from my expectations, that I feel discouraged; or that I see no prospect of usefulness here; far otherwise is the fact,—though I cannot do good to them on as large a scale as I could wish, I am not without hopes of doing much for them. They are scattered here through the wilderness, literally destitute of every thing that can make life desirable; and but few have any light to cheer the gloomy valley of the shadow of death; Shall we shrink from the task because it is arduous and difficult? No; let us go cheerfully to the work; our God will give us strength equal to our day. I must now tell you how we were received, and what are our prospects.

We found the *Council* in session and laid our plan before them. They immediately approved of it, and granted us the capitol, (or state house if you please,) for a dwelling house, till next fall; it is a convenient two story log house. Several of the chiefs say, they will want furniture, and we have already had the offer of an Indian boy and a girl."

Mr. R. found at Newtown, materials in good condition for the commencement of his work, and waited only the arrival of his tools. Some difficulty, was however expected in living there through the winter, as "every thing is very dear and scarce."

The Moravians have a *station*, within 7 miles from Newtown. Two adult Indians have been recently baptised, and received into their communion.

Philadelphian

PERSECUTION IN PALESTINE.

"*Beyroot.*—A letter recently from Beyroot, which we have been permitted to peruse, contains some interesting particulars respecting Asaad, the Arabic teacher who is now suffering imprisonment, in consequence of embracing Christianity.

He was induced to leave the Missionaries by false assurances of safety received from the Ma-

ronite Patriarch and other great men. He hoped that by complying with the *urgent* and *repeated* solicitations of his friends to visit them, he might be the means of doing good to their souls. But no sooner was he in their power, than his inhuman brothers delivered him up to men, sent by the treacherous Patriarch to take him. He was carried to Canobeen, the residence of the Patriarch, where he has been kept in close confinement some months. 'Much of the time he has been beaten, spit upon, and subjected to every species of cruelty so well known and so often practiced in the Popish church.'—But he still stands, fast in the faith. 'Neither bands, nor stripes, nor imprisonment, nor threats, nor promises, have been sufficient to induce him to return to the bosom of that *corrupt* church, whose abominations he had renounced.

He is allowed neither books, pens, ink or paper. The missionaries could send him no words of consolation; their messengers are ill treated, and their letters taken, and destroyed. They have little hope that he will ever regain his liberty; and that is drawn wholly from the promises of God, to whom they daily go in behalf of their afflicted brother."—*Rec & Tel.*

PRESBYTERY OF ALABAMA.

This Presbytery held its fall session, on the 10th November, in the town of Claibourne. The members were generally present. The Rev Murdoch Murphy, from the Presbytery of Georgia, and the Rev. Syrus Kingsbury, of Missionary station, at Mayhew, in the Chahta Nation, were received as members of this Presbytery. Mr Dyer, who has laboured among the Chahta's for several years, was taken under the care of Presbytery, as a candidate for the gospel ministry; and a subject assigned him, on which to prepare a discourse, to be delivered at the next stated sessions of Presbytery, as part of trial, previous to *licentiate*.

Messrs Kennedy and Gray, who had been employed by the Board of Missions of this Presbytery, to labour in its bounds, Reported, relative to the course pursued by them in promoting his glorious cause. These Reports were highly interesting, and afforded much information concerning the cause of Christ. This will enable them, to act more efficiently in future, and supply more speedily those regions which are destitute of the means of grace. Rev John H. Gray, one of our missionaries, was received as a *licentiate*, under the care of this Presbytery. A call was also presented from the Church in Mesopotamia for the half of his labours. It was accepted, and discourses appointed, as parts of trial, prior to ordination.

Considerable business was transacted with that brotherly love and harmony, which should characterize the disciples and ministers of Jesus Christ. On Sabbath, the Gospel was preached to a numerous audience; and the Sacrament of the Lord's Supper and baptism administered. The former, to a considerable number of professed followers of the Redeemer; and the latter to two adults, and several infants, the children of believing parents. The appearance of the congregation was encouraging to the friends of Zion. A most respectful attention was given by all, and we have reason to believe that many were tenderly impressed. Great hospitality was manifested by the citizens towards the ministers of the Gospel; and we feel confident that they will find the assertion of our Saviour

verified, "He that giveth a cup of cold water to a disciple, in the name of a disciple, shall not lose his reward."—*Alabama Her.*

NORTH RIVER STEAM BOATS.

A correspondent, says the Christian Advocate, complains that card playing and gambling are allowed on board of these boats, very much to the annoyance of the sober and well disposed part of the community; and suggests the propriety of forming a steam boat company that would discountenance all kinds of vice and immorality; and that instead of a bar of "all kinds of liquors," a well selected library should be found on board of each boat. Such a company would unquestionably secure the patronage of the friends of virtue and piety, and do much to promote the benevolent operations of the day. And those who allow of the practice complained of, would do well to place, in large letters, in a conspicuous part of their boats, the following conclusion of Dr. Nott's address on card playing.

"The finished gambler has no heart.—The club with which he herds, would meet, though the place of rendezvous were the chamber of the dying: they would meet, though it were an apartment in the charnel house. Not even the death of kindred can affect the gambler. He would play upon his brother's coffin: he would play upon his father's sepulchre.

"Yonder see that wretch, prematurely old in infirmity as well as sin. *He is the father of a family.*—The mother of his children, lovely in her tears, strives, with the tenderest assiduities, to restore his health, and with it to restore temperance, his love of home, and the long lost charms of domestic life. She pursues him with her kindness and her entreaties to his haunts of vice; she reminds him of his children, she tells him of their virtues—of their sorrows—of their wants; and she adjures him, by the love of them and by the love of God, to repent, and to return. Vain attempt! she might as well adjure the whirlwind: she might as well entreat the tiger.

"The brute has no feeling left. He turns upon her in the spirit of the demons with which he is possessed. He curses his children, and her who bore them; and as he prosecutes his game, he fills the intervals with imprecations on himself, with imprecations on his Maker—imprecations borrowed from the dialect of devils, and uttered with a tone that befits only the organs of the damned! And yet, in this monster there once dwelt the spirit of a man. He had talents—he had honour—he had even faith. He might have adorned the senate, the bar, the altar. But alas! his was a faith that saveth not. The gaming table has robbed him of it, and of all things else that are worth possessing. What a frightful change of character! What a tremendous wreck is the soul of man in ruins!

"Return, disconsolate mother to thy dwelling, and be submissive. Thou wilt become a widow, and thy children will be fatherless. Further efforts will be useless. The reformation of thy partner is impossible. God has forsaken him, and good angels will neither weep nor watch over him any longer."

Journal of Science, edited by Professor Silliman.—Notwithstanding the great merit of this ex-

cellent Journal, it has only received five hundred subscribers. Is it not a disgrace to our country that a work that had secured such a high reputation abroad, should be so neglected at home?

Salem Observer.

AMERICAN JOURNAL OF EDUCATION.

The first volume of this work is completed. The able manner in which the Journal has been thus far conducted, has more than satisfied public expectation; and we sincerely hope the proprietors will be encouraged by an increased patronage. There are but few periodical publications calculated to be more useful.

The number for December contains a retrospect of the progress of education for the last year, from which we make a few extracts.

Moral education we have endeavored to present, with that prominence which it naturally possesses in connection with the constitution of man, and the instruction of revelation, as well as the best interests of human society. That in this part of education, we have been able to present so little that corresponds with the nature or the value of the subject, we deeply regret. Physical and intellectual culture are desirable things; but man can be truly happy with very little of either. It is not so with moral education; embracing, as we think it must do, the power of religion, to give it not only efficacy but existence. It is, we confidently believe, in moral education, that the greatest discoveries and improvements are yet to be made. But we fear we shall be slow in our progress, till parents who have directed an earnest attention to this subject, come forward and aid us with the results of experience:—we say *parents*; because this business is and ought to be in their hands. And no matter how correct our theories of physical, or intellectual, or even religious education may be; if the influence of example in parents, and brothers, and sisters, and school companions, is practically running counter to improvement, in those unguarded and unnoticed words and actions and habits, which are tacitly forming the real and predominating character of the young. *Mothers* especially need more of the spirit of attention to this unspeakably important part of their duties and their responsibilities.—It is only by the attentive observation of facts, however, that the requisite knowledge in this department can be developed; and—as has more than once been urged on parents—the improvement of parental and domestic education must emanate from them. Our second volume will we hope, contain more of their contributions to this branch of our labors.

Early and elementary education were to be the principal objects of our efforts; and here, we believe, our readers will acquit us of inattention. The growing importance of this topic in public estimation, has rendered accessible a vast quantity of interesting and useful matter. Our selections here have been very copious; because we are still of opinion that early culture is that in which reformation is most needed, and in which it can be most rapidly and successfully promoted.—The cultivation of health, of moral principle, of intellectual habits,—all become important exactly as we diminish the number of years which have been previously lost by neglect or perversion; and the best services which in future Numbers we may

render to the business of education, we shall always consider to be those which aid the parent or the teacher in training the infant and the child.

In tracing the progress of improvement in education at home and abroad, during the first year of this work, one of the most prominent objects of attention is the establishment and the rapid advance of the *system of infant schools*. A new world has here been opened to the survey and the efforts of benevolent minds. Two years ago a proposal to establish schools designed for infants of two years or eighteen months, would only have excited ridicule or astonishment. But such schools are now in successful operation in our own country as well as abroad: they have more than realised the highest expectations of their founders, and have brought the invaluable blessings of early education, in its best form, within the reach of the poorest classes of society: they have thrown open the doors of improvement and of happiness, to the human being in the very earliest years of his existence. They embrace in natural and happy combination the leading features of physical, intellectual, and moral education. Health, amusement, instruction, purity, truth, kindness, piety, are not left to scatter into separate and independent departments; demanding each a distinct attention, and a different arrangement. All these branches of culture are brought together, as the requisite ingredients of improvement and happiness.

The following passage is from the last publication on infant schools, (*Goyder's Manuel*.)

Let an observer 'repair to an Infant School, and witness the effects produced by these establishments'. He will there see order, cleanliness, and infant cheerfulness prevail. Infants of eighteen months, to five years of age, "happy, because they are good, and good, because they are happy;" obedient to the voice of teachers, submissive to their parents, and grateful to their benefactors; their little hearts expanding with the love of their associates, and receiving with eagerness so much of useful knowledge as their tender minds are capable of bearing. Let the reader put a question to any of these little ones, and he will be answered modestly, unrepressed by the chilling sensation of fear; or if the question be too complex for the understanding of the little innocent, an explanation will not fail to be solicited by the child himself.

To those whom heaven has blessed with a competence, to those who are the parents and heads of families, and are of necessity acquainted with the numerous wants of infant children, as well as the numerous evils and accidents to which they are exposed, this statement will not be made in vain. A visit to any Infant School will soon convince any reasonable person of the vast importance of the subject; and while the benevolent mind can there view the interesting nature of the employments, it may form some adequate idea of the extensive benefit which is likely to accrue to the rising generation from these most important establishments.

It has often occurred to me, that the system of instruction pursued in Infant Schools for the very poor, might be equally effective to the children of tradesmen and mechanics, and even the rich and opulent themselves.

Schools of this description are multiplying with uncommon rapidity in England. In our own

country they are established in New-York and Philadelphia; they have been partially attempted in Boston; and the spirit of the system is introduced in many schools of the primary order in various parts of New-England. We hope that the leading improvements connected with infant schools, will soon be adopted in all schools where the tender age of children makes it desirable to have them under the care of females; and that in our cities there will be found one in every neighbourhood, that this great engine of improvement and happiness may be accessible to every parent who takes an interest in the early education of his children.

The education of females, was to constitute a leading topic in the numbers of the Journal. Many interesting accounts of the prevalence of more enlightened views on this subject, have been presented to our readers; and several encouraging reports of actual improvement have been given in detail.

Among these is the establishment of separate schools of a higher order for the education of females. In New-York and Boston these institutions have produced effects which are likely to have an extensive influence not only on the present but on future generations. They derive a peculiar value from this circumstance, that, being conducted on the system of mutual instruction, they put their pupils in possession of practical qualifications for teaching in the family or in the school. The superior style of education which they impart is also a highly gratifying characteristic of these schools, and especially when we advert to the prospective influence of their pupils, as destined to the most important of all stations in society, the situation which entrusts them with the care of forming the minds of the rising generation.

The latest intelligence from the school in New-York, speaks in terms highly favourable of the condition of that seminary; and our recent annual exhibition in this city, gave public and decided testimony to the success of the institution here, in evincing the efficacy of mutual instruction, and the propriety of furnishing the female sex with the higher opportunities of improvement.

This department, however, we are conscious needs more of the attention which, in such a work as ours, it may be naturally expected to receive. If, in this branch of the general subject there has been a comparative deficiency, of matter, the blame must be laid on the diffidence—we would not say the inattention—of those of the sex whose opportunities and abilities have furnished them with the means of aiding improvement in this important sphere. We would use this opportunity of again soliciting the assistance of those whose attention has been directed to this subject, and who, as wives and mothers, have felt the inadequacy of the current style of education considered with reference to preparation for the most arduous and the most valuable, though the least observed, of human duties.

Our own impression is, that even the most recent and the most liberal efforts for the education of females, are not at all commensurate to those which are in daily progress for the benefit of the male sex. Not that we would complain of the female mind being confined to lower branches or to fewer studies. This disparity is every day becoming less. This is not the ground of complaint,

The objection to the present style of female education is this, that while improvement is making so rapid a progress in the instruction of the other sex, in accommodating itself to the actual wants of man, and carefully selecting those branches which are to be of practical use in life,—the same course has not been taken in female education. We have been content with adding a few more branches, a few more years, a little more study. But instead of selecting the subjects of instruction so as to give preference to whatever might be useful to a woman as a daughter, a sister, a wife, or a mother, we have been merely aiming at a higher standard of education, without any distinct reference to the duties, the privileges, or the influence of the female sex.

We would not object, however, to the highest possible standard of education for females. Even on the most selfish view of the subject, it is well that woman should be qualified for the intelligent companion of man, in all his pursuits, especially his intellectual pursuits. But the progress of reformation should observe a natural order. The indispensable branches of education should come in for our first attention. Take the case of a lady who is capable of accompanying her husband in his whole range of reading in the modern languages—perhaps in the ancient; and yet is ignorant of the means of prolonging or improving the health of her infant, or is so feeble, from a neglected constitution, as to be compelled to meet most of the demands of daily active duty with an apology which shuffles them off on some other person of firmer nerve. Surely nobody will affirm that, in such an instance, female education has been rightly understood or administered.

Above all, female education is extremely defective in regard to moral culture—with reference, we mean, to the power of influencing the human heart. The art of shedding sweetness on human life is not innate in any mind: it is the result of extensive observation, and of skilful management. And this is true especially of the talent for swaying and moulding the infant mind, and giving it that complexion which it may retain for life,—giving it such a bias as shall operate like an irresistible impulse toward pure happiness and every noble and virtuous trait of the human character, when fixed and elevated by religion.

Every female should know enough of the art of teaching to qualify her for the important task of preparing her offspring for admission to primary or infant schools, and to co-operate with the efforts of the teacher in the business of early instruction, if not in all subsequent stages of education.

Most of our female readers are well aware that these objects are not provided for as they ought to be, in the present arrangements of female education; and the first step towards definite improvement would perhaps be a fair and full statement of the deficiencies of prevailing methods in these and similar particulars. But it is females that are best prepared to do justice even to this early stage of the business; and we would urge it once more on their attention. If the Journal is to be extensively useful in aiding the improvement of female education, it will be so in consequence of the efforts of female minds. Contributions of this class will, we earnestly hope, be more numerous than heretofore in our pages.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 30, 1826.

FOREIGN MISSION SOCIETY OF LITCHFIELD COUNTY.

In the last Litchfield County Post, notice is given that the next Annual Meeting of this Society will be holden at Litchfield, on Wednesday the 14th of February, at 1 o'clock, P. M.

A meeting for Prayer will be held at the Meeting-house the same day, at 10 o'clock, A. M.

Agents are requested to make seasonable returns to the Treasurer, Mr. Frederick Deming.

An Appeal is made to the Patrons of this Society in which many powerful considerations are urged in behalf of the missionary cause. But we have room only for the following extract, addressed to the agents of the Society.

DEAR BRETHREN,—

The Society regards you as the sinews of its strength. In your hands are all its most precious interests. If there be inaction in your department, the progress of the Society is arrested, and the poor heathen will feel and bleed under it. If you do nothing, the Society can do nothing. To you, we cheerfully confide the important trust of visiting every family in your parish where hostility to missions is not known to exist, and of giving to all, the rich and the poor,—parents, children, and servants, the opportunity of contributing to the salvation of the heathen. True, it will cost you time; but it is time spent in the holiest of causes: it is the service of Christ. May we not hope that every agent of this Society, will labor to imbue his own mind richly with the spirit of Missions, and come to his work with the alacrity of one to whom the honor of Christ is more precious than gold, remembering that in this work he may serve the Lord Christ.

OFFICERS OF THE SOCIETY.

Hon. JOHN C. SMITH, *President*.

Rev. LYMAN BEECHER, D. D. } *Vice Presidents*.

Rev. JAMES BEACH, }

Rev. CHARLES A. BOARDMAN, *Secretary*.

Mr. FREDERICK DEMING, *Treasurer*.

Mr. JOHN P. BRACE, *Auditor*.

The Prudential Committee at the last Annual Meeting were re-appointed, and the following gentlemen were appointed agents in the several towns and parishes in the county, to solicit subscriptions and donations in behalf of the Society, viz.

Litchfield—Deac. Andrew Benedict, Samuel Wooster, Henry Wadsworth, James Winship.

South-Farms—Deac. Abel Camp, Capt. Samuel Waugh, Hezekiah Murray, Daniel Nettleton.

Milton—Deac. Amos Bishop, Nathan Basset, Esq.

Northfield—James Marsh, Asa Hopkins.

Bethlem—Deac. Myar H. Bronson, Joshua Bird, Adam C. Kasson.

Canaan—Deac. Joseph Kellogg, John B. Smith, Uriah Deane, Capt. Sereno Gilbert, Deac. Wm. Pierce, Deac. Dunning.

Colebrook—Martin Rockwell.

Cornwall—Deac. Joseph Rodgers, Benjamin Sedgewick, Esq. William Lewis.

Goshen—Deac. Henry Hart, Lewis M. Norton.

Harwinton—Deac. Enos Frisbie, Richard Bristol, Luman Catlin, John Siles Preston, Marvin Griswold, Miner Smith.

Kent—Julius Caswell, Esq. Deac. Lewis Mills, Bradley Mills.

New-Hartford—John Brown, Elijah Goodwin, Deac. George Adams.

New-Milford—Deac. Joseph Merwin, Deac. Nicanor Stilson, Deac. John Beecher, Joseph Gaylord, Eldad C. Jackson, Col. Gerardus Robb, Isaac Hine.

Bridgewater—Stephen Treat, Albert Beach.

Norfolk—Deac. Noah Miner, Samuel Cone, David Frisbie, Jr.

Phymouth—George Marsh, Edward Langdon, Samuel Camp.

Roxbury—Eli M. Smith, Judson Beardsley, John Warner.

Salisbury—Eliphalet Whittlesey, Esq. Horace Hollister, Elias H. Jocelyn, Charles Reed.

Sharon—Deac. Isaac Chamberlain, Deac. Paul Smith, Edmund Bennet.

Ellsworth—Deac. Abel Woodward, Calvin Peck.

Torrington—Lyman Wetmore, Elias Gillet.

Torrington—Daniel G. Humphrey, Jr. Harvey Watson.

Warren—Deac. Jonathan Reynolds, Deac. — Tanner, Homer Sackett.

Washington—Justus Calhoun, Truman Woodruff, Gideon Hollister, Jr.

New-Preston—Capt. Elijah Meeker, Joel Camp, Deac. Benj. B. Knapp.

Winchester—Roger Coe, James Beebe, Esq.

Winsted—Deac. Josiah Smith, James A. Alvord.

Woodbury—Deac. Judson Blackman, Deac. Seth Miner, Deac. Nathaniel Miner, Elijah Sherman, Jr.

Sherman—Deac. Daniel N. Giddings, James A. Giddings, Levi Stewart.

Watertown—Joseph Nettleton, Deac. Benjamin M. Peck, Deac. Joel Hungerford, Deac. Truman Baldwin, Truman Baldwin, 2nd.

Southbury—Deac. Marcus Mallery, Deac. Frederick Perry.

South-Britain—Perry Averil, Simcon Platt.

The following sums have been raised by the Society, in the County of Litchfield, since its first establishment, viz.

February 1813, including life members,	\$1,307 51
" 1814, " " "	810 70
" 1815, " " "	1,029 21
" 1816, " " "	1,016 48
" 1817, " " "	1,012 08
" 1818, " " "	1,786 76
" 1819, " " "	1,183 72
" 1820, " " "	1,184 98
" 1821, " " "	1,895 33
" 1822, " " "	2,216 25
" 1823, " " "	2,453 41
" 1824, " " "	1,670 29
" 1825, " " "	1,664 38
" 1826, " " "	1,354 51

Total in 14 years, \$19,986 01

BRIEF VIEW OF THE AMERICAN EDUCATION SOCIETY.

"This Society was organized at Boston, in December 1815. The first appropriations to beneficiaries were made in March 1816; and in December following a charter with ample privileges was granted to the Society by the Legislature of Massachusetts."

With a view at establishing a simple and efficient system, and one capable of being widely extended, a General or Parent Society is instituted, composed of those who were members for life at the time of the annual meeting in May 1826; and of such others as shall be afterwards elected by ballot. This Society has the supreme and ultimate control of all the concerns of the institution; and its rules and regulations are conformed to by all who are patronized by its funds. For the sake of managing the affairs of the Society with greater facility, Branch Societies are formed in various sections of the country. Each Branch has, by the constitution, a Board of Directors, whose business is to superintend that part of the general interest entrusted to its care by the Parent Society. It has its own treasury; examines and receives beneficiaries, in concert with the Parent Society; appropriates the funds in its treasury to their support; and every Board of Directors of a Branch Society is a Committee for carrying into effect the objects of the General Society. If there is a deficiency in the resources of the Branch Society, application

is made to the General Treasury; and if there is a surplus, it is remitted to the General Treasury.

But the persons to be patronized, and the best mode of assisting them, is a subject of the most importance and deepest responsibility. The Directors have adopted a rule, which seems admirably calculated to guard against the danger of appropriating the funds for the assistance of unworthy persons.

"Qualified candidates for this charity may be aided in each stage of preparatory education for the ministry; but except in very singular cases, no applicant shall be assisted even in the first stage, who shall not produce from serious and respectable characters unequivocal testimonials of hopeful piety, promising talents, and real indigence; nor shall any person be continued upon this foundation, whose instructor or instructors, except in very special cases, shall not annually exhibit to the Directors satisfactory evidence that in point of genius, diligence, literary progress, morals, and piety, he is a proper character to receive this sacred charity; in addition to which each beneficiary, after his admission into any college, shall annually exhibit to the Directors a written declaration that it continues to be his serious purpose to devote his life to the Gospel Ministry."

In the mode of rendering the assistance of the Society, we think the Directors have made a highly important change, in directing that what shall hereafter be appropriated to the assistance of beneficiaries, shall be considered as a loan and not a charity.

This may be considered as an important and highly auspicious change in the system of conducting Education Societies. Although the loan is in many respects a parental one, being without a surety, and without interest, until a reasonable time after preparation for the ministry is completed; and with further expectation that it may be cancelled by the Directors in case it should be impossible or unsuitable to refund it—yet it possesses many obvious advantages.

It exerts a salutary influence upon the characters of the beneficiaries, by removing those peculiar associations connected with the reception of charity, which have often been observed to produce an unhappy effect upon the character; by teaching them to look to their own efforts as the ultimate means of education; and thus permitting them to cherish a wholesome feeling of independence. This system is manifestly calculated to promote economy, by presenting a strong inducement to the beneficiary to take as little from the funds as possible—for every degree of aid increases a debt for which he is responsible. It also holds out much less encouragement to persons of an improper character to seek an education by the assistance of the loaning fund, than that which is afforded by a charity; and it thus affords a new and strong test of character. It will render the funds more extensively and permanently useful; for when one has had the benefit of a portion, he refunds it, and it is appropriated to another; and thus the benevolence of the donor is made to extend from generation to generation, long after he has gone to his rest. Those, too, who are most worthy of the patronage of the Society, will be better pleased with this mode of

receiving aid; and we think it will remove the strong prejudices which have existed in the minds of many, against the Society and its beneficiaries, arising from the gratuitous appropriation of its assistance.

The plan of establishing Scholarships, is an alteration in the financial system of the Society, which, though recently adopted, has met with the warmest approbation of many distinguished friends and benefactors of the Society; and about fifty scholarships were obtained by an agent, in a few of the principal towns in New-England, during three months of the present year. Scholarships are founded by individuals, and by societies. Each scholarship is a permanent foundation of one thousand dollars, which is placed under the care of the Directors, and is subject to such provisions as the donor or donors may think proper, in concert with the Society, to institute at the time of making the foundation.

Where no other conditions are annexed, or especially instituted, the following general provisions are considered as established. "(1) The principal of each scholarship shall be invested in some safe and productive form, and the interest only appropriated by the Directors in such manner as they shall judge best calculated to promote the great object of the Society. (2) For every scholarship thus founded, the Directors shall use their best efforts to put in a course of education one youth of hopeful piety and talents for the sacred ministry, and to educate a succession of such youth, as rapidly as the income of the scholarship will permit. (3) Where a scholarship is founded by an individual, it shall be designated by the name of the founder, unless the founder himself shall affix to it some other name; and where a scholarship is founded by several individuals, it shall be called by such name as they may agree upon; or if none is given, by such name as the Directors shall give to it."

The reason why the sum of one thousand dollars has been fixed upon, is, that the interest of it comes so near to the present yearly appropriation to beneficiaries in colleges, which is seventy-two dollars,—that the Directors think it safe to engage to supply the deficiency from their other funds.

Such is an outline of the plan of the Society; of the principles upon which it is conducted; and of its results since it was established in 1815. The changes which have been made in its system of operations are few, but important. They are the fruit of experience, and are such, it is believed, as will strongly approve themselves to the judgment of intelligent and benevolent men. Indeed the numerous and unequivocal proofs of this fact which the Directors have received from the friends and benefactors of the Society in various parts of the country, and especially from those whose knowledge and experience in the business of education eminently qualify them to judge on this subject, leave them no room to doubt that in consequence of these improvements many former difficulties will be removed, and the Society will become more efficient and more stable, in its operations. Particularly, is it thought, that the establishment of scholarships, upon the plan which has been described, will be followed with great and lasting benefit to the cause of Zion. These foundations are not indeed new. They have frequent-

ly been instituted in our country, especially in Seminaries for educating men for the ministry, and have been regarded with high approbation by the Christian public. But never has its voice been more distinctly heard, than in the recent efforts which have been made by the American Education Society to establish funds of this nature. The proposal has been discussed by men of the highest discernment, and warmest benevolence, in the country, and has received their unqualified approbation, and generous support. It has had the sanction of a large representation of the ministers of two states, convened during the session of General Association; and wherever it has been presented, in the progress of a journey of several hundred miles undertaken for the purpose, it has been uniformly approved by the friends of the Society, and has induced some to give largely in support of it, who had never contributed anything in aid of it before. After such expressions of public sentiment in favour of the plan, it might seem unnecessary to say any thing farther to commend it to general confidence and support; yet as some may doubt its expediency on the ground that it will require a greater amount of *permanent funds* to support the Society than it has heretofore possessed, it may not be improper to mention several considerations which have had great weight in deciding the minds of the Directors, as it regards this point.

1. The experience of the best christians has long decided that there are some objects of great interest to the cause of the Redeemer in the world, which require the aid of permanent funds in order to be most successfully promoted. Without attempting to enumerate them all, it may be mentioned, with safety, that Colleges, and Theological seminaries, and generally, those institutions which are designed to educate the young and prepare them for public life, are of this nature. It is necessary to the success of such institutions that they be *permanent*; and this every wise man knows they cannot be, without a permanent foundation to stand upon. Not only is it found important to have funds which may be invested in buildings, and libraries, and other similar objects, but foundations are often essential for the support of instructors, and for aiding indigent youth in obtaining an education. It would be easy to point to more than one Theological Seminary whose success in raising up ministers of the Gospel has occasioned joy to thousands, but which owes nearly all its means of usefulness to the assistance of permanent funds: while other seminaries, which have been less fortunate, in obtaining such assistance, and have been obliged to rely on the yearly contributions of the community, have laboured under heavy embarrassments, which have not only circumscribed their usefulness, but threatened their very existence. However great, therefore, may be the danger that such funds may not be wisely and faithfully managed in particular instances, in time to come, *true* christian prudence demands that they should be established. The cause of truth and piety cannot be successfully maintained without them. At the same time, it would seem as if a faith which can without difficulty trust in God to dispose his people to support public institutions of this nature from year to year, and from generation to generation, might with no greater effort, trust in him to raise up a succession

of faithful men, to manage and apply funds which have been solemnly consecrated to his service.

2. The object of the American Education Society is the *same* with that of the institutions which have been referred to. It is to *educate* young men of piety and promise for the ministry, who have not the means of educating themselves. It has not indeed buildings, and libraries, and a local establishment, to give it visibility like other institutions, because, the Directors have wished to scatter their beneficiaries as widely as possible in other institutions, that these might have the benefit of their example and influence; and because, this method is attended with many conveniences both to the beneficiaries and to the Society. There is no imaginable difference, however, as to the propriety and desirableness of the thing in itself, between giving a scholarship to a College, or a Theological Seminary, and giving it to this Society. The reasons which justify the laying of such foundations in the former case, justify it in the latter. No matter whether those who are to enjoy the benefit of the funds are educated in a particular college, or in many colleges; under the superintendence of a Board of Trustees, or of the Board of Directors of the American Education Society,—the principle is the same, and a denial of it in one case, involves a denial of it in the other.

3. The American Education Society possesses a decided advantage over any local institution, in the *security* which it gives for the faithful application of its funds. It is composed of men from every quarter of the country, who stand as high in public confidence as any other men, and who elect others to co operate with them as it becomes desirable, or necessary. The officers, including the Board of Directors who have the control of the funds, are elected *every year* by the Society. It may reasonably be hoped, therefore, that while there is a sufficient number of evangelical and faithful men in the country to constitute such a Society, the funds will not be misapplied. This cannot be said, with equal confidence, of Boards of men which are not amenable to any such society, and whose vacancies are filled by persons living within a small distance of each other. The security which the American Education Society holds out for the proper direction of its funds is probably as great as can be given in any case, and as great as any reasonable man would desire.

4. The plan of establishing scholarships is exceedingly important, also, as it will enable the Directors to give a much more minute and thorough attention to the selection of beneficiaries, and help them to extend a more salutary supervision over them during the period of their preparation for the ministry. The Directors cannot but think that there is far greater reason to apprehend danger from *this* source, than from a designed misapplication of the funds by those into whose hands they may hereafter be entrusted. The persons to be patronized are young; often minors; and their character is yet to be formed. In addition to this, they are peculiarly liable to have their qualifications for future usefulness overrated, through the partiality of the friends by whom they are recommended to public patronage. Nothing but the most unwearied attention and vigilance can save the funds from being misapplied on these ac-

counts. But it will be impossible for the Directors, or for any man whom they may appoint for the purpose, to superintend this all-important trust, so thoroughly as it should be, unless they are relieved, in some measure, from the necessity of making such constant efforts to obtain funds as have heretofore been made. There is in this respect a wide difference between the circumstances of the American Education Society, and most other benevolent institutions of a popular kind. The Bible Society has no fear that the precious book which it is circulating through the earth will disappoint its expectations, and prove a source of poison to those who read it; the Tract Society labours under no apprehension, when its pieces are selected, that they will change their character and be converted into something different from what they were originally; and even the Missionary Society has greatly the advantage of this, because it employs men who have been longer on trial, whose characters are in a good degree established, and whose faults, if they commit them, being seen at a distance, are less likely to be blazoned abroad and to excite popular prejudice, than the faults of beneficiaries who are situated in the midst of us. The Directors see no way of obviating these and other difficulties to which the Education Society is, from the very nature of its object, exposed, which promises to be so effectual as that of establishing scholarships. Should this plan succeed, the public may hope to see the great, the final object of Education Societies accomplished; but if it should not, the experience of every Education Society yet formed, admonishes them to expect embarrassment and declension, if not entire failure.

The Directors would not indeed make the Society independent of the continued charities of the community. They have fixed the amount of a scholarship so low, that large contingent funds will be absolutely necessary to carry forward the operations of the Society; and for these they must look directly to the yearly contributions of the community. Should the number of beneficiaries increase, as it is to be hoped and expected that it will, the dependence of the Society on the community will increase with it. Of course, it will be necessary to form auxiliary Societies, and to make collections as heretofore; and those who prefer to make donations for present use only, will have opportunity of contributing in the way most agreeable to themselves.

5. It admits of doubt in the minds of some whether it is *right* to encourage youth, and especially *minors*, to contract debts for board and other expenses, the payment of which cannot ordinarily be deferred without injustice to those to whom they are due, when the *only* means which the Directors have of enabling their beneficiaries to pay these debts is derived from a contingent fund, which one month may be sufficient for that purpose, and another month may be entirely inadequate. Confidence, it is true, may, to a certain extent, be lawfully exercised in this, as well as in other cases; but unless there are some sources which may be applied to for relief, in the last resort, beside contingent funds, the Institution may sustain frequent injury in its character for integrity and efficiency.

6. Another advantage of the plan of scholarships is, that it will enable every individual who gives a thousand dollars, and every society which

does the same, to educate more ministers for the church in a course of years, than could possibly be educated with the same sum by giving it altogether for immediate use. Each scholarship will probably give to the world *one minister of the Gospel every seven or eight years*, supposing aid to be granted in the several stages of preparatory study, which will make *fourteen or fifteen* ministers in a century, without exhausting the principal; while *two or three* at most, are all that can reasonably be expected to be educated with the same sum if given for immediate use. It cannot be surprising that those who have the means of establishing such foundations, and who are desirous of perpetuating their charities long after they are dead, should regard this method of appropriation as having peculiar attractions.

With these facts, and with this unreserved exhibition of the principles upon which the Society is conducted, the Directors come before the public and renew their appeal to the liberality which has hitherto sustained them in the discharge of their high trust. They might argue the importance of the Society to the social and political prosperity of our rising country; they might show that its success is intimately connected with the literature of the nation, and with the highest welfare of numerous literary institutions dispersed through it; and they might press its claims on the infinitely stronger ground of its connexion with the spiritual and eternal happiness of men; but these are considerations which have been often urged. The present appeal is necessarily more brief, and more direct. It is made at a time and under circumstances which cannot fail to awaken solicitude, and to call forth the efforts of the sincere and tried friends of the Society. It is well known that for a length of time past the receipts at the treasury have fallen short of the expenditures. The scholarships recently founded will afford important aid in this emergency, and should their number be speedily increased, such another period of embarrassment it is hoped will not return;—but enough has not yet been done in this way to meet a fifth part of the present expenditures, much less to answer the demands which our country and the world are making upon our benevolence. The crisis has come which calls for effort,—immediate, powerful effort, to save the cause in which the Education Society is engaged from sinking, and with it the hopes which it has inspired. There is no alternative. More must be done to raise up able and faithful ministers of the gospel, or the supply of such ministers can never keep pace with the growth of our population, and little or nothing can be done to rescue the millions who are covered with pagan darkness. It is no matter of speculation. Facts, accumulating and overwhelming, prove it with the certainty of arithmetical calculation. They can be destroyed neither by indifference nor unbelief. As well might we attempt to disprove the reality of a conflagration, by closing our eyes and shutting our ears against the evidence which speaks to our senses. When will the friends of Zion, the disciples of Jesus, awake from this slumber and prepare for action? Shall they wait till the ruin has spread wider and deeper, and millions more have gone down to death? O will not ages of darkness and inaction suffice to have slept over the eternal destinies of men, and to have disregarded the authority of Heaven!

Christians! Ye who have been redeemed with precious blood, is it for yourselves alone, or for your God and Saviour that you have engaged to live? Can you be satisfied that others should remain strangers to the blessedness of that hope which cheers you in your earthly pilgrimage, and sheds its radiance on the darkness of the grave? Remember that multitudes of your countrymen are destitute of the gospel which you so highly prize; that whole nations have not so much as heard whether there be any Saviour or any Holy Ghost; remember also, that many a youth, endowed with the gifts of nature and of grace, is saying to you—Here am I, prepare me, and let me carry to them the messages of salvation; but who, without your aid, will probably never accomplish this desire of his heart; and can you go in peace to the presence of your Redeemer who gave his life for you, if you withhold the assistance which he has enabled you and directed you to give? One such foundation as has been described would give the world, it might be hoped, a long succession of heralds of the gospel, whose labors would be extending and multiplying when you were no more; or when, perhaps, you were rejoicing with the heavenly host in the tidings of their successes. Are there not many who could establish one such foundation? Are there not some who could do more;—who standing perhaps on the threshold of eternity and making their arrangements to leave the world, might without a sacrifice to themselves or others make such an appropriation as would be felt to the ends of the earth, and by a multitude of souls?

Ministers of the Gospel! To you the American Education Society looks with peculiar confidence and hope. Some of you know how to estimate the value of its patronage by the struggles which you yourselves have had to make. Whoever else may be indifferent to its object, or reluctant to aid it, we feel assured of your co-operation and support. Permit us, then, earnestly and affectionately to request your assistance in relieving the Society from its present embarrassments, and in placing it upon a more safe and durable foundation for time to come. Should you be the means of establishing a single scholarship, you might hope that your labors for the souls of men would not be in vain, whatever might be the result of your other efforts. Is not this a point of success at which you may hope easily to arrive? Might it not be gained without going beyond the limits of your own charge?

Christians of every name and condition! The cause in which we are engaged is the cause of our common Lord. To your continued patronage we once more commend it. It needs your charities, and solicits them, from the widow who casts in her two mites, to the rich who give of their abundance. But it needs your prayers more. While you remember Zion, forget not this Institution. While you pray for the peace of Jerusalem, bear on your hearts all who manage its interests, and all who enjoy its patronage. Then may you hope that through its instrumentality, *waters shall break out in the wilderness and streams in the desert. The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy on their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.*

In behalf of the Board of Directors,
Nov. 1826.] E. CORNELIUS, Sec'y.

For the Religious Intelligencer.

THE CLOSE OF THE YEAR.

" 'Tis greatly wise to talk with our past hours,
And ask them what report they've borne to Heaven,
And how they might have borne more welcome news."

The close of the year suggests the above reflection with peculiar emphasis. Each moment passed is gone for ever. Yet its loss affects us but little. But the close of the largest portion of time which is repeated in the life of man, is calculated to arouse us to solemn reflection. Another year has taken its station in the shoreless ocean of eternity; and has become mingled with the hours that passed, when as yet no morning stars had shouted the praises of a Creator. Its portals are closed for ever, and its records are sealed up unto the judgment. We are pushed onward beyond its confines, on our way to eternity. No misspent hour can be reclaimed; no idle word, no thoughtless act, no sinful thought, can be recalled. Each duty omitted, each prayer unoffered, each act of kindness unrequited, must remain thus for ever. The cries of the needy, which have ascended to the throne of God against the avaricious recipient of his bounty, cannot be taken back. The claims of our fellow men unrequited, must remain thus.—The coming moments will bring their own full share of duties. The subjects of these claims are now perhaps beyond our reach. The year has flown; and each duty to ourselves, our fellow men, or to our God, as written "well performed, or left undone," must thus remain for ever. No angel's falling tear can blot it out.

Years of my life, where are you? The friends, who, on the morning of this last, this youngest year, hailed its rising sun, and wished me happy, where are they? We enter the sanctuary, where they used to meet us, but their seats are vacant. Perhaps the seat of him who one year since ministered in holy things. We surround the family altar, and ask if all are here. Many families must answer No. We look around the table, spread with the fulness of Jehovah's earthly bounty, and not unfrequently, we find that some one, who spent with us the last new-year's day, is gone, to return no more for ever. In one family, the seat of a father, who had lived in the enjoyment of riches, honors, pleasures, and all that this world gives, vacant. From another, the man who lived a lover of his God, and a willing laborer for the prosperity of His kingdom, has departed. He spent life, surrounded by the love, the affection, and the gratitude of all; and died mourned and lamented. We see absent the wife and mother, the dearest earthly friend of an affectionate partner; the one who had cheered him by her smile in the hour of adversity; who, when trouble and sorrow bore heavily upon him, had lightened the burthen by making it mutual; and in the darkest hour of affliction had pointed him to Jesus, and perhaps led him to the feet of her Saviour: a mother, whose tears have flowed over her children from their earliest years, and whose prayers have followed them in their way to eternity; whose closet bears witness to the fervor of her emotions, and the earnestness of her supplications for a world in ruins. But her lips are closed; her prayers have ceased to ascend; her work on earth is finished. And while her children surround her bier, and press each other's hand, and wipe the gushing tear in solemn, silent grief, "which none but he that feels it knows," I see the surviving parent, walking in bitter sorrow, while the artless prattle of his lesser ones, unconscious of their loss, pierces his soul with poignant anguish, and compels him to feel their loss and his, while the portals of the grave hide all that e'er was mortal of her whom they so tenderly loved.

Death knows no choice. The infant hath but looked on life, and smiling left it. The youth whose gushing streams expected no delay; who moved in the

circles of fashion and pleasure, has fallen a victim, and lies lovely in death. The aged have gone. They have gone, and where are they? Echo answers, "where are they?" They entered with us the threshold of the year. We grasped their hands, and wished them happy. They entered with hopes as bright, with prospects as fair, with desires as ardent, with courage as undaunted, with fortitude as strong, as ourselves. Where are they? The *marble*, often false, cries "here." The *Bible*, ever true, points to the grave, and answers, *in eternity*. But we remain, and as the close of the year is a season peculiarly fitted for reflection and deep repentance, the commencement of another is the best time for new resolutions. While we mourn our misspent hours, let us be cautious how we add to their number. The day of life is short, and much remains to be done. Do jealousies and animosities exist between you and your neighbor? now is the time for confession and mutual forgiveness, remembering, that, while to err is human, to forgive and forget is divine. Have you more to do for the conversion of the heathen? They are fast approaching the bar of God, where none of your services will avail. Have you more to do for the cause of Christ at home, more to do for some friend? do it. The duties of to-day neglected, God writes unperformed, and thus it stands for ever. Have you more to do in your own heart? do it now. With deep repentance for the past, and a firm reliance on Him, without whose aid we can do nothing, let us come up to the active duties and labors of the year on which we are entering, feeling that some of us must finish our work ere its close, or leave it undone for ever. C.

Revivals.

REVIVAL IN CANANDAIGUA.

Additional interest is given to the following letter, from the Rev. Mr. Eddy, from the fact that the congregation under his care, was once considered a strong hold of Unitarianism. For about eight years, they sat under Unitarian preaching, till Rev. Mr. Johns, by five years faithful evangelical labors, prepared the way for the ministrations of their present pastor:—

[West. Rec.]

MR. HASTINGS.—Some months since, you noticed in your paper, the interesting state of religious feeling in the congregation over which I am settled. I intended before this, to give you an account of that season of refreshing with which we have been favored from the presence of the Lord.

It is now three years since I became connected with this people. At the time of my settlement, the church consisted of about one hundred members; and the congregation, though not one of the largest, was highly respectable; and though there never had been any general attention to the subject of religion, yet there was much in the character of the people, that was highly interesting, and the state of morals in the community was uncommonly good. There was punctual attendance on the service of God's house; a constant and rapid increase of the congregation. While the views of the professedly pious were becoming more and more scriptural, and their feelings more and more ardent, there were a few who became personally and deeply interested in the subjects of experimental religion. But it was not until last February, that any thing more than ordinary attention was excited. At that time the church was united, and unusually engaged in their efforts and prayers to secure that preparedness of heart so essential to the out-pourings of the Holy Spirit.

During the winter months previous, a few indi-

viduals became hopefully pious, and eight were received to our communion in March, most of whom were young. A few days before this, one person declared her decided attachment to the service of God, and appeared with the church at their meeting for fasting and prayer. This sudden yet obvious change in her feeling and conduct, produced considerable sensation in the young ladies' bible class, of which she was a member. It was not known at this time, that the congregation, generally, were more than usually interested on the subject of religion; but after the admission of members and the communion on the Sabbath above mentioned, the teachers and children of the Sunday school repaired to the session-room for their usual exercises, and to the astonishment of all, most of the teachers and many of the scholars were found in tears, before any thing was said to them on the scene they had just witnessed. It was no time for the usual instructions of a Sabbath school. God in the awful majesty of his power was there. The scene was new and unexpected to all. Those who had never perhaps before that day thought seriously of their own salvation, now with earnestness and melting tenderness exhorted their children not to defer repentance as they had done. When one teacher was so much affected as to be unable to say more to her class, a little girl of 12, who had before shown some seriousness, arose and said, "When I heard my teacher had one serious thought, it was the happiest moment of my life;" then turning to her associates, intreated them to seek their salvation at once.

The day following, as the young ladies' bible class assembled, I spoke to them on the importance of attending immediately to the salvation of their souls; and requested those who felt disposed and determined to do so, to kneel before God with me in prayer, for his mercy to save them. To my surprise, every one in a moment was in the attitude of prayer.

It soon became obvious, that there was a general interest felt on the subject of experimental religion. Most all our youth suspended the pleasures of the season, and were found crowding to the places of worship. Convictions became numerous, and for the most part of a deep and decided character. Some almost every day became hopefully converted to God, and were apparently as humble and distrustful of themselves as they had before been proud of their earthly distinction. The whole congregation exhibited a most affecting tenderness and interest; and in every assembly we could say with confidence, "God is in this place."

Many, from youth to old age, became the hopeful subjects of grace.

In May, thirty-four were admitted to the church by profession; in July, forty-four; in September, seven; and in November, fifteen; making with those admitted in March, one hundred and eight, by profession. Of this number more than twenty were heads of families. A few were about twelve years of age; but most were from the age of eighteen to twenty-five.

Of the young ladies' bible class, few of whom were professedly pious before, all but one have connected themselves with the church. Out of the twenty-nine Sabbath school teachers, twenty-eight are now professedly pious. Many of the Sunday school children have been serious, and express a hope of an interest in the Saviour, a few

of whom have already been admitted to the church.

As is usual in all revivals of religion, the bible class and Sabbath school have been the theatres of its most interesting exhibition; and most of those connected with them have been, as we trust, savingly affected.

Thus, within a few months, the moral aspect of community has become entirely changed, and the members of our church more than doubled: our highest expectations have been met; our prayers more than answered, and a sure pledge has been given, that it is not in vain to pray God, through Jesus Christ, to bless and build up his own holy cause on earth. Some most signal answers were given to the prayers of the pious; and our unbelief has been reproved by the hopeful conversion of many, whom we supposed lost to all religious impressions and moral influence. The moralist has abandoned his false hope, for the gratuitous pardon of the gospel. The more vicious have become pious and prayerful. Parents and children, once without God and without hope in the world, are now rejoicing in the same hope, and engaged in the service of the same God.

During this interesting season, when the subjects of religion became the subjects of conversation every where; when the pursuits of pleasure, and sometimes of business, gave way to attendance on the more frequent and special means of grace, we happily had little sectarian influence to contend with, and little opposition arose from any quarter. The only means which were used to affect the hearts of sinners, was a plain exhibition of the truth; and no other seemed necessary to secure the desired object. Those measures which the speciality of the season demanded, and which God had so long blessed, were adopted; such as frequent assemblies for prayer, occasional seasons of fasting, with affectionate and solemn exhortations in private. And now most of our youth and many of our first professional men are openly and decidedly engaged in the duties of experimental piety. God in mercy has rendered this community interesting for the present religiousness of its character; and we can but still hope for the continuance of God's presence, and for an increased number of the monuments of his grace.

I am, dear Sir, your's, &c.

December, 1826.

A. D. EDDY.

THOMPSON, CONN.

A letter from a friend, dated at Killingly, Conn. informs that in the town of Thompson, as many as six or eight precious souls have obtained the good hope through grace, of eternal salvation. Many others are inquiring, What shall we do to be saved? Believers are quickened, their hearts are made glad, and a sweet affection prevails among them.—*Chris. Watch.*

The Troy Review says—the revival in this city, while it calls loudly upon professors to trim their lamps, affords cause of joy to the whole Israel of God. How wonderful have been the mercies of God toward this city during the past year! While we rejoice in his goodness, let us not cease to mourn over the desolations of Zion, and fervently to beseech the great Head of the church to continue the gracious operations of the Holy Spirit upon the hearts of this people, until every knee shall be brought to bow at his sceptre.

In several parts of this section of the country, we rejoice in being permitted to say, that God is visiting his people in mercy. There are revivals in several of the adjacent towns, and there are, we believe, indications of good in many others. May this glorious work continue to spread, until the whole world shall know the Lord.

The revival at Ithica, N. Y. increases greatly, and is more powerful and extensive at the present time, than at any former time since the settlement of the village. The numbers admitted into Mr. W.'s church, are now stated at 116—84 of whom were admitted last Sabbath week. It is a time of awful interest in the village; and the work extends to different denominations.

In North Junius, Seneca co. there are some favorable appearances at the present time, in Rev. Mr. Morgan's society.

A powerful work of divine grace, we learn, is also progressing in Danby, Seneca co.

The narrative of the revivals within the limits of the Oneida Presbytery is now in press, and will shortly be ready for distribution. It will constitute a pamphlet of about 80 pages.—*West. Rec.*

WEST BOYLSTON, MS.

A letter of the 18th inst. from Rev. C. C. P. Crosby, to the Editor of the Watchman, contains the following pleasing information.

"We have lately enjoyed a refreshing from the presence of the Lord. About 60 in this town have recently indulged a hope in Christ. Yesterday I had the happiness to bury with Christ in baptism eight willing converts; several were also pronounced to the Congregational Church.

"There is also a cloud of mercy hovering over several towns in this vicinity. On Thursday, I expect to baptize in Berlin. The work has just commenced in that town."

Extract of a letter to the Editor of the New-York Baptist Register.

Lowville, Dec. 2, 1826.

About a year ago, there was an apparent increase of solemnity and religious feeling in our worshipping assemblies on Lord's days. This continued till the latter part of February last, when two or three were hopefully converted to God. The work continued to progress gradually during the spring and summer months. Since the good work commenced, we have baptized 22. About the same number have united with the Presbyterian church, and probably as many with the Methodists. The work throughout has been free from noise or confusion, and the invisible power which begins, and carries on the work of redemption, has been manifest to the discerning Christian, and to that Power be ascribed the glory.

JOHN BLODGETT.

American Bible Society.—The Treasurer of the American Bible Society, received during the month of November last, the sum of \$5354 21, as follows: In payment for Bibles, 3928 61; as Donations, \$1425 60—Among the donations was one of a thousand dollars from an Auxiliary Society in Charleston, S. C.

The issues from the Depository during the same month were, Bibles 5351; New Testaments 3016; Total, 8367—Value, \$5749 18.

Poetry.

MARY AT THE SEPULCHRE.

JERUSALEM is silent now,
Her priests and warriors sleep;
And dimly on yon vaulted brow
The stars their vigils keep:
Unheeded is that voiceless gloom—
That stillness hath no dread
To her that, weeping, seeks the tomb
Of the beloved dead:

The morn, on Zion's lonely hill,
Hath cast no beams abroad;
Yet Mary's footstep lingers still—
She goes to seek her Lord.
Why stands she wondering?—Hands unknown
Have burst the shroud and pall;
And roll'd away the sealed stone,
And rent the prison-wall.

Jesus, the dead, she sees no more,
And weeps in fond alarm—
O, shall she not upon him pour
Her spices, myrrh, and balm?
Bless'd one! thy love and faith are great,
Is not thy triumph near?
Yea, He thou seek'st doth on thee wait,
Mary! behold him here! TAPPAN.

THE SOUL OUT OF CHRIST.

What a destitute thing is the soul that is out of Christ. Destitute indeed! and the more so for being insensible of it. Would not you pity him, if you were to see a beggar lying in the streets, totally blind, with hardly rags to cover him, and ready to die of some dreadfully malignant distemper; if, in these melancholy circumstances, you should hear him boast of his large estate, and say, that he was rich and increased in goods, and had need of nothing? Would not you pity him as a man in a delirium, that knew not what he said, and perhaps would die before he felt his weakness? Equally pitiable, and a great deal more so, is that man who hath no part nor lot in the redemption purchased by Christ. He may affect a cheerful countenance and a light heart; he may make the world believe, yea, he may be so infatuated as to believe himself, that he is whole, and needs not a physician; that he is righteous, and needs not a Saviour; but he is in fact, and will at last appear to be, wretched, and miserable, and poor, and blind, and naked.

Those who are out of Christ, have no pardon, no grace, no acceptance, no title to heaven; no, they are as destitute of all these blessings, as if Christ had never died to purchase them; and if they are without these things, what have they in their room? Why, they have guilt instead of pardon, bondage instead of freedom, frowns from God instead of acceptance, and terrifying fears of damnation instead of joy unspeakable and full of glory. What a pitiable case this! and yet, alas! this is the case of the greatest part of the world. Reader, are you afraid it is yours? O be deeply humbled under a sense of it, and listen

with eagerness and delight to the Saviour's gracious invitation, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." (Rev. iii. 18.)
—From the unpublished writings of Lavington.

THE RICH WORLDLING.

How apt are many at the sight of a rich worldling, to envy him for what he hath; but for my part, I rather pity him for what he *wants*. He hath a talent, but it wants improvement; he hath a lamp, but it wants oil; he hath a soul, but it wants grace; he hath the creature, but wants the Creator. In his life he floateth upon a torrent of vanity, which empties itself into an ocean of vexation; and after death, then "take this unprofitable servant, bind him hand and foot, and cast him into outer darkness."—Where now is the object of your envy? It is not his silver that will now anchor him, nor his gold that shall land him. If he be worth envying, who is worth pitying? If this be happiness then give me misery. Rather may I be poor with a good conscience, than rich with a bad one.

THE USE OF RICHES.

The good which is in riches lieth altogether in their use; like the woman's box of ointment, if it be not broken and poured out for the refreshment of Jesus Christ in his distressed members, they lose their worth. The covetous man may therefore truly write upon his rusting heaps, "these are good for nothing." He is not rich, who lays *up* much, but lays *out* much; for it is all one, not to have, as not to use. I will therefore be the richer by a charitable laying *out*, while the worldling shall be the poorer, by his covetous hoarding *up*.

SELECT PASSAGES.

How gross is his ignorance who knows the whole world, and yet knows not the Maker and Governor of the world! but O how miserable is the man who does not love him!

Expect not to do any thing worth the while, if you endeavor not to be a lover of prayer. God will bless what you are about, just so far as you love prayer.

It is of great moment to know the right way to heaven at the beginning of our journey; many for want of this knowledge travel far, over-weary themselves, suffer much, and yet make but poor advances; and some attain not the end, because that instead of going straight on, they make many windings and idle delays.

It is better to spend our time in doing good, than in getting goods: for the goods we get we must leave; but the good we do will never leave us, (Rev. xiv. 13.) "They shall rest from their labors, and their works do follow them."

We must not admit of any excuse from duty, unless we think it is one that will avail in the great day of judgment.

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